

A SHORT
S U M
OF THE
FIRST BOOK
OF
DISCIPLINE,
FOR

The Instruction of MINISTERS and
READERS in their Office.

Exod. xxv. 9.

*According to all that I shewed thee, after the pattern of
the Tabernacle, and the pattern of all the instruments
thereof, even so shall ye make it.*

G L A S G O W :

Printed by J. BRYCE and D. PATERSON,
And sold at their Printing-house, opposite to the Bank,
New-street. MDCCLV.

The SUM of the first Book of DISCIPLINE.

I. *Doctrine.*

THE word of God only, which is the new and Old Testament, shall be taught in every kirk within this realm; and all contrary doctrine to the same shall be impugned and utterly suppressed.

We affirm that to be contrary doctrine to the word, that man has invented, and imposed on the consciences of men, by laws, councils, and constitutions, without the express command of God's word.

Of this kind are vows of chastity, disguised apparel, superstitious observation of fasting days, difference of meats for conscience sake, prayer for the dead, calling upon saints, with such other inventions of men. In this rank, the holy-days invented by men, such as *Christmas, Circumcision, Epiphany, Purification*, and other fond feasts of our lady; with the feasts of the apostles, Martyrs and virgins, with others which we judge utterly to be abolished forth of this realm, because they have no assurance in God's word. All maintainers of such abominations, should be punished with the civil sword.

The word is sufficient for our salvation; and therefore all things needful for us are contained in it. The Scriptures shall be read in private houses, for removing of this gross ignorance.

II. *Sacraments.*

THE Sacraments, of necessity, are joined with the word, which are two only, baptism and the table of the Lord. The preaching of the word must precede the ministration of the sacraments. In the due administration of the sacraments, all things should be done according to the word, nothing being added, nor yet diminished. The sacraments should be ministered after the order of the kirk of Geneva. All ceremonies and rites invented by men should be abolished, and the simple word followed in all points.

The ministration of the sacraments in no ways should be

be given him, in whose mouth God has not put the word of exhortation. In the ministration of the table, some comfortable places may be read of the Scriptures.

III. *Idolatry.*

ALL Kind of idolatry and monuments of idolatry should be abolished, such as places dedicate to idolatry and relicks. Idolatry is all kind of worshipping of God not contained in the word, as the mass, invocation of saints, adoration of images, and all other such things invented by man.

IV. *The Ministry.*

NO man should enter in the ministry, without a lawful vocation. The lawful vocation standeth in the election of the people, examination of the ministry, and admission by them both. The extraordinary vocation has another consideration, seeing it is wrought only by God inwardly in mens hearts.

No minister should be intruded upon any particular kirk without their consent; but if any kirk be negligent to elect, then the superintendent, with his council, should provide a qualified man, within forty days.

Neither for rarity of men, necessity of teaching, nor for any corruption of time, should unable persons be admitted to the ministry. Better it is to have the room vacant, than to have unqualified persons, to the scandal of the ministry and hurt of the kirk: In the Rarity of qualified men, we should call unto the Lord, that he, of his goodness, would *send forth true labourers to his harvest.* The kirk and faithful magistrate should compel such as have the gifts, to take the office of teaching upon them.

We should consider, first, whether God has given the gifts to him whom we would choose; for God calls no man to the ministry, whom he arms not with necessary gifts.

Persons noted with infamy, or unable to edify the kirk by wholesome doctrine, or of a corrupt judgment, should not be admitted, nor yet retained in the ministry: The prince's pardon, nor reconciliation with the kirk, takes not away the infamy before men; therefore public edicts should be set forth in all places where the person is known, and strict charge given to all men, to reveal, if they know any

capital crime committed by him, or if he be scandalous in his life.

Persons proponed by the kirk, shall be examined publicly by the superintendent and brethren, in the principal kirk of the diocese or province.

They shall give public declaration of their gifts, by the interpretation of some places of scripture.

They shall be examined openly, in all the principal points that now are in controversy; when they are approved by the judgment of the brethren, they should make sundry sermons before their congregations, before they be admitted.

In their Admission, the offices and duty of ministers and people should be declared by some godly and learned minister; and so publickly, before the people should they be placed in their kirks, and joined to their flocks at the desire of the samen: Other ceremonies, except fasting with prayer, such as laying on of hands, we judge not necessary in the institution of the ministry.

Ministers, so placed, may not for their own pleasure leave their own kirks, nor yet their kirks refuse them, without some weighty causes tried and known; but the general assembly, for good causes, may remove ministers from place to place, without the consent of the particular kirks.

Such as are preachers already placed, and not found qualified after this form of trial, shall be made readers: And so for no sort of men shall this rigour of examination be omitted.

V. Readers.

Readers are but for a time, till, thro' reading of the scriptures, they may come to further knowledge and exercise of the kirk, in exhorting and explaining of the scriptures. No reader shall be admitted within twenty-one years of age; and unless there be an hope, that by reading he should shortly come to exhorting. Readers, found unable, after two years exercise, for the ministry, should be removed and others as long put in their room.

No reader shall attempt to minister the sacraments, until he be able to exhort and perswade by wholesome doctrine. Readers in landwart shall teach the youth of the parochines.

Ministers and readers shall begin ever some book of the Old

Old or New Testament, and continue upon it unto the end, and not to hip from place to place as the *Papists* did.

VI. Provision for Ministers.

THE ministers stipend should be moderated, that neither they have occasion to be careful for the world, nor yet wanton, nor insolent anyways; their wives and children should be sustained, not only in their time, but also after their death.

VII. Elders and Deacons.

MEN of the best knowledge, judgment and conversation should be chosen for elders and deacons. Their election shall be yearly, where it may be conveniently observed. How the votes and suffrages may be best received with every man's freedom in voting, we leave to the judgment of every particular kirk. They shall be publicly admitted and admonished of their office; and also the people, of their duty to them, at their first admission.

Their office is, to assist the ministers in their execution of discipline, in all great and weighty matters.

The elders shall watch upon all mens manners, religion and conversation, that are within their charge: correct all licentious livers, or else accuse them before the session.

They should take heed to the doctrine, diligence and behaviour of their minister and his household; and if need be, admonish and correct them accordingly.

It is undecent for ministers to be boarded in an ale-house or tavern, or to haunt much in the court, or to be occupied in council or civil affairs.

The office of deacons is, to gather and distribute the alms of the poor, according to the direction of the Session: The deacons should assist the assembly in judgment, and may read publicly, if need requires.

Elders and deacons, being judges of other mens manners, must, with their household, live godly, and be subject to the censure of the kirk.

It is not necessary to appoint a publick stipend for elders and deacons, seeing they are changed yearly, and may wait upon their own vocation with the charge of the kirk.

VIII. *Superintendents.*

THE necessity, nomination, examination, and institution of Superintendents, are at large contained in the *Book of Discipline*, and in many things do agree with the examination and admission of ministers: principal towns shall not be spoiled of their ministers, to be appointed superintendents; Superintendents, once admitted, shall not be changed, without great causes and considerations.

Superintendents shall have their own special kirks, beside the common charge of others: They shall not remain in one place, until their kirks be provided of ministers or readers: They shall not remain above twenty days in one place in their visitation, till they pass thro' their bounds: They shall preach themselves thrice in the week at the least; when they come home again to their own kirk, they must be occupied in preaching and edifying of the kirk: They shall not remain at their chief kirk above three or four months, but shall pass again to their visitation.

In their visitation, they shall not only preach, but also examine the doctrine, life, diligence and behaviour of the ministers, readers, elders and deacons. They shall consider the order of the kirk, the manners of the people, how the poor are provided, how the youth are instructed, how the discipline and policy of the kirk are kept, how heinous and horrible crimes are corrected: They shall admonish and dress things out of order with their council, as they may best. Superintendents are subject to the censure and correction, not only of the synodal convention, but also of their own kirk, and others within their jurisdiction. Whatsoever crime deserves correction or deposition in any other minister, the same deserves the like in the superintendent; their stipend would be considered and augmented above other ministers, by reason of their great charges and travel.

IX. *Discipline.*

AS no commonwealth can be governed without execution of good laws, no more can the kirk be retained in purity without discipline.

Discipline standeth in the correction of these things that are contrary to God's law, for the edifying of the kirk. All estates within the realm are subject to the discipline of the

the kirk, as well rulers and preachers, as the common people.

In secret and private faults, the order prescribed by our master should be observed, whereof we need not to write at length, seeing it is largely declared in the *Book of Excommunication* *.

Before the sentence proceed, labour should be taken with the guilty by his friends, and public prayer made for his conversion unto God. When all is done, the minister should ask, if any man will assure the kirk of his obedience; and if any man promise, then the sentence shall stay for that time.

If, after public proclaiming of their names, they promise obedience, that should be declared to the kirk, who heard their former rebellion.

The sentence being once pronounced, no member of the kirk should have company with them, under pain of excommunication, except such persons as are exeemed by the law; their children should not be received to baptism in their name, but by some member of the kirk, who shall promise for the children, and detest the parents impiety.

Committers of horrible crimes worthy of death, if the civil sword spare them, they should be holden as dead to us, and cursed in their facts.

If God move their hearts to repentance, the kirk cannot deny them *Conciliation*, their repentance being tried and found true. Some of the elders should receive such persons publickly in the kirk, in token of reconciliation.

X. Marriage.

PERSONS, under care of others, shall not marry without their consent lawfully required.

When the parents and others are hard and stubborn, then the kirk and magistrates should enter in the parents room, and decern upon the equity of the cause, without affection: The kirk and magistrate shall not sute for them that commit fornication, before they sue the kirk.

Promises of bairns within age are null, except they be ratified after they come to age. Band of marriage should be proclaimed upon three several sabbaths, to take away all excuse of impediment.

Committers of adultery should not be overseen by the kirk,

* The Book of Excommunication was written in the year 1567. So this summary was not written till some time after.

kirk, albeit the civil swords oversee them, but should be esteemed as dead and excommunicate in their wicked fact. If such offenders desire earnestly to be reconciled to the kirk, we dare not refuse them, nor excommunicate them, whom God has brought to repentance.

The party, that is proven to be innocent, should be admitted to marriage again. As for the party offending, all doubt of marriage would be removed if the civil sword would strike according to God's word.

XI. *Policy.*

Policy is an exercise of the kirk, serving for instruction of the ignorant, inflaming of the learned to greater service, and for retaining of the kirk of God in good order.

Of the parts of policy, some are necessary, and some not necessary absolutely. Necessary is the true preaching of the word, the right ministration of the sacraments, the common-prayers, the instruction of the youth, the support of the poor, and the punishment of vice: but singing of psalms certain days of the conventions in the week, thrice or twice preaching on week-days, certain places of scripture to be read when there is no sermon, with such things, are not necessary.

In town, we require every day, either sermon or public prayers, with some reading of the scriptures; public prayers are not needful in the days of preaching, lest thereby we should nourish the people in superstition, causing them understand that the public prayers succeed to the Papistical mass. In every notable town, we require that at least one in the week, beside the sabbath, the whole people convene to the preaching.

The sabbath must be kept strictly in all towns, both forenoon and afternoon, for hearing of the word; at afternoon upon the sabbath, the catechism shall be taught, the children examined, and the baptism ministred. Public prayers shall be used upon the sabbath, as well afternoon as before, when sermons cannot be had.

It appertains to the policy of every particular kirk, to appoint the time when the sacraments shall be ministred.

XII. *Baptism.*

Baptism may be ministred whensoever the word is preached, but we think it most expedient that it be ministered

ed upon sabbath-day, or upon the day of common-prayers: Thus we take away that error of the Papists, concerning the estate of the infants departing without baptism; we bring the ministration of baptism to the presence of the people, to be kept in greater reverence, and to put every one in remembrance of the promises of baptism, in the which now many wax faint and cold.

XIII. *The Table.*

THe table of the Lord shall be ministred four times in the year, and out of the times of superstition. We judge the first sabbath of *March, June, September, and December*, to be meetest: But this we leave to the judgment of the particular kirks.

Let all ministers be diligent, rather *to instruct the ignorant*, and to suppress *superstition*, than to serve the vain appetites of men. The ministration of the table should never be without sharp examination going before, chiefly of them whose life, ignorance or religion is suspected. We cannot say the Lord's prayer, the articles of the faith, and declare the sum of the law, should not be admitted. Whoso will stubbornly remain ignorant of the principal points of our salvation, should be excommunicate, with the parents and masters that keep them in that ignorance. Every master of a household should be commanded, either to instruct his children and servants, or cause them to be instructed; and if they will not, the kirk shall proceed against them.

It is very needful, that public examination of every person be made, at least, once in the year, by the ministers and elders.

Every master and masters of household, should come with their household and family, to give confession of their faith and answer to the principal points of our religion.

We think it very expedient, that prayers be had daily in private houses, at morning and at night, for the comfort and instruction of others; and this to be done by the most grave and discreet person of the house.

XIV. *The Exercise.*

IN towns where learn'd men are, the exercise of the scriptures should be weekly. In this exercise, three only shall speak to the opening of the text, and edifying of the people.

pte. This exercise shall be upon some places of Scripture, and openly, that all that will may hear, and speak their judgment, to the edifying of the kirk. In this kind of exercise, the text is only opened without any digressing or exhortation, following the file and dependence of the text, confuting all errors, as occasion shall be given. No man should move a question, the which himself is not able to solve.

The exercise being ended, the ministers and elders present should convene apart, and correct the things that have been done or spoken without order, and not to the edifying of the kirk. In this public exercise, all affectation and vain curiosity must be above all things eschewed, lest for edifying we should slander the kirk of God.

Ministers within six miles about, should come in willingly; and also, readers that would profit, should come, both to teach others and to learn: Other learned men, to whom God has given the gift of interpretation, should be charged to join themselves.

XV. *Schools.*

BEcause schools are the seed of the ministry, diligent care should be taken over them, that they be ordered in religion and conversation according to the word. Every town should have a school-master; and in landwart, the minister or reader should teach the children that come to them. Men should be compelled by the kirk and magistrates to send their bairns to the schools; poor mens children should be helped.

XVI. *Universities.*

THE universities should be erected in this realm, St. Andrews, Glasgow, and Aberdeen. Their order of proceedings, provision and degrees, with their readers and officers, are at length declared in the *Book of Discipline*; how many colleges; how many classes in every college, and what should be taught in every class, is there expressed.

A contribution shall be made at the entry of the students, for the upholding of the place, and a sufficient stipend is ordained for every member of the university, according to their degree.

XVII. *Rents of the Kirk.*

THe whole rents of the kirk, abused in Papistry, shall be referred again to the kirk, that thereby the ministry

stry, schools and the poor may be maintained within this realm, according to their first institution.

Every man should be suffered to lead and use his own tithes, and no man should lead another man's tithes. The uppermost cloth, the Cors-present, the Clerk-mail, the Pasch-offerings, Tithe-ale, and all other things should be discharged.

The deacons should take up the whole rents of the kirk, disposing them to the ministry, the schools and poor, within their bounds, according to the appointment of the kirk.

All Friaries, Nunries, Chuntries, Chaplainries, Annualrents, and all things doted † to the hospitality, shall be reduced to the help of the kirk. Merchants and craftsmen in burgh, should contribute to the support of the kirk.

XVIII. Burial.

WE desire, that burial be so honourably handled, that the hope of our resurrection may be nourished; and all kinds of superstition, idolatry, and whatsoever thing proceedeth of the false opinion, may be avoided.

At the burial, neither singing of psalms, nor reading, shall be used, lest the people should be nourished thereby in that old superstition of praying for the dead: but this we remit to the judgment of the particular kirks, with advice of the ministers. All superstition being removed, ministers shall not be burdened with funeral sermons; seeing that daily sermons are sufficient enough for ministering of the living. Burial should be without the kirk, in a fine air, and place walled, and kept honourably.

XIX. Repairing of Kirks.

THe kirk does crave most earnestly the Lords their assistance, for hasty repairing of all parish kirks, where the people should convene for the hearing of the word, and receiving of the sacraments: this reparation should not only be in the walls and fabric, but also in all things needful within, for the people, and decencies of the place appointed for God's service.

XX. Punishment of Profaners of the Sacraments.

WE desire strict laws to be made, for punishment of them that abuse the sacraments, as well as mini-

nisters as readers. The holy sacraments are abused when the minister is not lawfully called, or when they are given to open injurers of the truth, or to profane livers; or when they are ministred in a private place, without the word preached.

The examples of scripture do plainly declare, that the abusers of the sacraments, and contemners of the word, are worthy of death.

This our judgment, for reformation of the kirk, shall bear witness both before God and man, what we have craved of the nobility, and how they have obeyed our loving admonitions.

Thus far out of the Book of Discipline, which was subscribed by the Kirk and Lords.

Act of the General Assembly, concerning the Book of Policy.

April 1581. Sess. 9.

FOrasmuch as travels have been taken in the framing of the policy of the kirk, and divers suits have been made to the magistrate for the approbation thereof, which yet have not taken the happy effect that good men would wish: Yet, that the posterity may judge well of this present age, and of the meaning of the kirk, the Assembly hath concluded, that the Book of Policy, agreed to in divers Assemblies before, should be registred in the Acts of the kirk, and remain there ad perpetuam rei memoriam, and the copies thereof to be taken by every presbytery. Of which Book the tenor followeth, viz. In the second Book of Discipline.

THE
SECOND BOOK
OF
DISCIPLINE:
OR,
HEADS and *CONCLUSIONS*
OF THE
POLICY of the KIRK:

Agreed upon in the General Assembly 1578;
Inserted in the registers of Assembly
1581; Sworn to in the NATIONAL CO-
VENANT; Revived and ratified by the
Assembly 1638, and by many other
Acts of Assembly: And according to
which the Church-Government is esta-
blished by the law, *Ann.* 1592 and 1640.

1 Cor. xiv. 40.

Let all things be done decently, and in order.

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The Second Book of DISCIPLINE:

O R,

Heads and Conclusions of the POLICY
of the KIRK.

C H A P. I.

*Of the Kirk, and Policy thereof in general, and wherein it
is different from the civil Policy.*

THE kirk of God sometimes is largely taken, for all them that profess the evangel of Jesus Christ; and so it is a company and fellowship, not only of the Godly, but also of hypocrites, professing always outwardly the true religion.

Other times it is taken for the godly and elect only; and sometimes for them that exercise spiritual function in the congregation of them that profess the truth.

The kirk in this last sense hath a certain power granted by God, according to the which it uses a proper jurisdiction and government, exercised to the comfort of the whole kirk.

This power ecclesiastical is an authority granted by God the Father, thro' the Mediator Jesus Christ, unto his kirk gathered; and having ground in the word of God, to be put in execution by them, unto whom the spiritual government of the kirk, by lawful calling, is committed.

The policy of the kirk, flowing from this power, is an order or form of spiritual government, which is exercised by the members appointed thereto by the word of God; and therefore is given immediately to the office-bearers, by whom it is exercised, to the good of the whole body.

This power is diversly used: For sometime it is severally exercised, chiefly by the teachers; sometime conjunctly, by mutual consent of them that bear the office and charge, after the form of judgment. The former is commonly called *Potestas Ordinis*, and the other *Potestas Jurisdictionis*.

These two kinds of power have both one authority, one ground, one final cause; but are different in the manner and form of execution, as is evident by the speaking of our Master in the 16th and 18th of *Matthew*.

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This power and policy ecclesiastical is different and distinct, in the own nature, from that power and policy which is called civil power, and appertaineth to the civil government of the commonwealth: Albeit they be both of God, and tend to one end, if they be rightly used, *viz.* to advance the glory of God, and to have godly and good subjects.

For this power ecclesiastical floweth immediately from God and the mediator Jesus Christ, and is spiritual and having a temporal head on the earth, but only Christ, the only spiritual king and governor of his kirk.

It is a title falsely usurped by Antichrist, to call himself head of the kirk; and ought not to be attributed to angel, or man, of what estate soever he be, saving to Christ the only head and monarch in the kirk.

Therefore this power and policy of the kirk should lean upon the word immediately, as the only ground thereof, and should be taken from the pure fountains of the scriptures, the kirk hearing the voice of Christ the only spiritual king, and being ruled by his laws.

It is proper to kings, princes and magistrates, to be called Lords, and dominators over their subjects, whom they govern civilly: But it is proper to Christ only to be called Lord and Master, in the spiritual government of the kirk; and all others, that bear office therein ought not to usurp dominion therein, nor to be called Lords, but only ministers, disciples and servants: For it is Christ's proper office to command and rule his kirk universally; and every particular kirk, thro' his Spirit, and word, by the ministry of men.

Notwithstanding, as ministers, and others of the ecclesiastical estate, are subject to the magistrate civil, so ought the person of the magistrate be subject to the kirk spiritually, and in ecclesiastical government. And the exercise of both these jurisdictions cannot stand in one person ordinarily.

The civil power is called the power of the sword, and the other the power of the keys.

The civil power should command the spiritual to exercise, and to do their office according to the word of God; the spiritual rulers should require the Christian magistrate to minister justice and punish vice, and to maintain the liberty and quietness of the kirk within their bounds.

The magistrate commandeth external things, for external

peace, and quietness amongst the subjects: The minister handleth external things only for conscience cause.

The magistrate handleth external things only, and actions done before men; but the spiritual ruler judgeth both inward affections, and external actions, in respect of conscience, by the word of God.

The civil magistrate craves and gets obedience by the sword, and other external means: But the ministry, by the spiritual sword and spiritual means.

The magistrate neither ought to preach, minister the sacraments, not execute the censures of the kirk, nor yet prescribe any rule how it should be done, but command the ministers to observe the rule commanded in the word, and punish the transgressors by civil means. The ministers exercise not the civil jurisdiction, but teach the magistrate how it should be exercised according to the word.

The magistrate ought to assist, maintain and fortify the jurisdiction of the kirk. The ministers should assist their princes in all things agreeable to the word, providing they neglect not their own charge, by involving themselves in civil affairs.

Finally, as ministers are subject to the judgment and punishment of the magistrate, in external things, if they offend; so ought the magistrates to submit themselves to the discipline of the kirk, if they transgress in matters of conscience and religion.

C H A P. II.

Of the Policy of the Kirk, and persons or Office-bearers, to whom the Administration is committed.

AS in the civil policy, the whole common-wealth consisteth in them that are governours, or magistrates: and them that are governed, or subjects: So in the policy of the kirk, some are appointed to be rulers, and the rest of the members thereof to be ruled, and obey according to the word of God, and inspiration of his Spirit, always under one head and chief governour, Jesus Christ.

Again, The whole policy of the kirk consisteth in three things, *viz.* in doctrine, discipline, and distribution. With doctrine is annexed the administration of sacraments; and, according to the parts of this division, ariseth a threefold sort of officers in the kirk, *to wit,* of ministers or preachers,

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elders or governours, and deacons or distributors: And all these may be called by a general word, ministers of the kirk: For albeit the kirk of God be ruled and governed by Jesus Christ who is the only king, high-priest, and head thereof, yet he useth the ministry of men, as the most necessary mids for this purpose.

For so he hath, from time to time, before the law, under the law and in the time of the evangel, for our great comfort, raised up men endued with the gifts of the spirit, for the spiritual government of his kirk, exercising by them his own power, thro' his Spirit and word, to the building up of the same.

And, to take away all occasion of tyranny, he willeth that they should rule with mutual consent, as brethren, and with equality of power, every one according to their functions.

In the New Testament, and time of the evangel, he hath used the ministry of the apostles, prophets, evangelists, pastors and doctors, in administration of the word; the eldership for good order, and administration of discipline; the deaconship to have the care of the ecclesiastical goods.

Some of these ecclesiastical functions are ordinarily, and some extraordinary or temporary. There be three extraordinary functions, the office of the apostle, of the evangelist, and of the prophet, which are not perpetual, and now have ceased in the kirk of God; except when it pleased God extraordinarily for a time to stir some of them up again.

There are four ordinary functions or offices in the kirk of God; the office of a pastor, minister or bishop; the doctor, the presbyter or elder, and the deacon.

These offices are ordinary, and ought to continue perpetually in the kirk, as necessary for the government and policy thereof; and no mo offices ought to be received or suffered in the true kirk of God, established according to his word.

Therefore all the ambitious titles, invented in the kingdom of antichrist, and in his usurped hierarchy, which are not of one of these four sorts, together with the offices depending thereupon in one word, ought to be rejected.

C H A P. III.

How the Persons that bear Ecclesiastical Functions are to be admitted to their Office.

Vocation or calling is common to all that should bear office within the kirk, which is a lawful way, by the which qualified persons are promoted to any spiritual office within the kirk of God.

Without this lawful calling it was never leifom to any person to meddle with any function ecclesiastical.

There are two sorts of calling, one extraordinary, by God immediately; as was that of the prophets and apostles, which, in kirks established, and already well reformed, hath no place.

The other calling is ordinary, which, besides the calling of God, and inward testimony of a good conscience, hath the lawful approbation, and outward judgment of men, according to God's word, and order established in his kirk.

None ought to presume to enter into any office ecclesiastical, without this testimony of a good conscience before God, who only knows the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the choosing out of a person or persons, most able, to the office that vakes, by the judgment of the eldership, and consent of the congregation, to which the person or persons shall be appointed.

The qualifications requisite in all them who should bear charge in the kirk, consist in soundness of religion, and Godliness of life, according as they are sufficiently set forth in the word.

In the order of election is to be eschewed, that any person be intruded in any offices of the kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the eldership.

None ought to be intruded, or placed in the places already placed, or in any place that vakes not, for any worldly respect: And that, which is called the benefice, ought to be nothing else but the stipend of the ministers that are lawfully called.

Ordination is the separation and sanctifying of the person appointed, to God and his kirk, after he is well tried and found qualified.

The ceremonies of ordination are fasting, earnest prayer, and imposition of hands of the eldership.

All these, as they must be raised up by God, and by him made able for the work whereto they are called; so ought they to know their message to be limited within God's word, without the bounds of the which they ought not to pass.

All these should take those titles and names only (lest they be exalted and puffed up in themselves) which the Scriptures give unto them, as these which import labour, travel and work, and are names of officers and service, and not of idleness, dignity, worldly honour or preheminance, which by Christ our master is expressly reprov'd and forbidden.

All these office-bearers should have their own particular flocks, amongst whom they exercise their charge: And should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally these two things ought they all to respect; The glory of God, and edifying of his kirk, in discharging their duties in their calling.

C H A P. IV.

Of the Office bearers in particular, and first of the Pastors or Ministers.

PASTORS, bishops, or ministers, are they who are appointed to particular congregations, which they rule by the word of God and over the which they watch: In respect whereof, sometime they are called pastors, because they feed their congregation; sometime *Episcopi*, or bishops, because they watch over their flock; sometimes ministers, because of their service, and office; sometimes also presbyters or seniors, for the gravity in manners which they ought to have in taking care of the spiritual government, which ought to be most dear unto them.

They that are called unto the ministry, or that offer themselves thereunto, ought not to be elected, without some certain flock assigned unto them.

No man ought to ingyre himself, or usurp this office, without a lawful calling.

They who are once called by God, and duly elected by man, after that they have once accepted the charge of the ministry, may not leave their functions.

The deserters should be admonished ; and, in case of obstinacy, finally excommunicated.

No pastor may leave his flock without licence of the provincial or national assembly ; which if he do, after admonitions not obeyed, let the censures of the kirk strike upon him.

Unto the pastor appertains teaching of the word of God, in season and out of season, publickly and privately, always travelling to edify, and to discharge his conscience, as God's word prescribes to him.

Unto the pastors only appertains the administration of the sacraments, in like manner as the administration of the word : For both are appointed by God, as means to teach us, the one by the ear, and the other by the eyes and other senses ; that by both, knowledge may be transferred to the mind,

It appertains, by the same reason, to the pastor, to pray for the people, and namely for the flock committed to his charge ; and to bless them in the name of the Lord, who will not suffer the blessings of his faithful servants to be frustrate.

He ought also to watch over the manners of his flock, that he may the better apply the doctrine to them, in reprehending the dissolute persons, and exhorting the Godly to continue in the fear of the Lord.

It appertains to the minister, after lawful proceeding by the eldership, to pronounce the sentence of binding and loosing upon any person, according unto the power of the keys granted unto the kirk.

It belongs to him likewise, after lawful proceeding in the matter by the eldership, to solemnize marriage betwixt them that are to be joined therein ; and to pronounce the blessing of the Lord upon them that enter into that holy band in the fear of God.

And generally all public denunciations, that are to be made in the kirk, before the congregation, concerning the ecclesiastical affairs, belong to the office of a minister : For he is as a messenger and herald betwixt God and the people, in all these affairs.

C H A P. V.

Of Doctors, and their Office ; and of the School.

ONE of the two ordinary and perpetual functions that travel in the word, is the office of the doctor, who may

may be also called a prophet, bishop, elder, catechiser; that is, Teacher of the catechism, and rudiments of religion.

His office is, to open up the mind of the spirit of God in the scriptures, simply, without such applications as the ministers use, to the end that the faithful may be instructed, and sound doctrine taught; and that the purity of the gospel be not corrupted thro' ignorance, or evil opinions.

He is different from the pastor, not only in name, but in diversity of gifts: For to the doctor is given the word of knowledge, to open up, by simple teaching, the mysteries of faith; to the pastor the gift of wisdom, to apply the same by exhortation to the manners of the flock, as occasion craveth.

Under the name and office of a doctor, we comprehend also the order of schools, colleges, and universities, which hath been from time to time carefully maintained, as well among the *Jews* and Christians, as among the profane nations.

The doctor being an elder, as said is, should assist the pastor in the government of the kirk, and concur with the elders, his brethren, in all assemblies, by reason the interpretation of the word, which is only judge in ecclesiastical matters, is committed to his charge.

But to preach unto the people, to minister the sacraments, and to celebrate marriages, pertain not to the doctor, unless he be otherwise called ordinarily; howbeit, the pastor may teach in the schools, as he who hath the gift of knowledge oftentimes meet for that end, as the examples of *Polycarpus* and others testify, &c.

C H A P. VI.

Of Elders, and their Office.

THE word elder, in the scripture, sometime is the name of age, sometime of office. When it is the name of any office, sometime it is taken largely, comprehending as well the pastors and doctors, as them who are called seniors and elders.

In this our division, we call these elders, whom the apostles call presidents or governors: Their office, as it is ordinary, so it is perpetual, and always necessary in the kirk of God. The eldership is a spiritual function, as is the ministry.

Elders,

Elders, once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again. Albeit such a number of elders may be chosen in certain congregations, that one part of them may relieve another for a reasonable time, as was among the *Levites* under the law, in serving of the temple.

The number of the elders, in every congregation, cannot well be limited, but should be according to the bounds and necessity of the people.

It is not necessary that all elders be also teachers of the word, albeit the chief ought to be such; and so are worthy of double honour.

What manner of persons they ought to be, we refer it to the express word, and namely, to the canons written by the apostle *Paul*.

Their office is, as well severally as conjunctly, to watch diligently over the flock committed to their charge, both publickly and privately, that no corruption of religion or manners enter therein.

As the pastors and doctors should be diligent in teaching, and sowing the seed of the word; so the elders should be careful in seeking after the fruit of the same in the people.

It appertains to them to assist the pastor in examination of them that come to the Lord's table. *Item*, in visiting the sick.

They should cause the acts of the assemblies, as well particular as general, to be put in execution carefully.

They should be diligent in admonishing all men of their duty, according to the rule of the evangel.

Things that they cannot correct by private admonitions, they should bring to the eldership.

Their principal office is, to hold assemblies with the pastors and doctors, who are also of their number, for establishing of good order, and execution of discipline; unto the which assemblies all persons are subject, that remain within their bounds.

C H A P. VII.

Of the Elderships, Assemblies and Discipline.

Elderships and assemblies are commonly constitute of pastors, doctors, and such as we commonly call elders, that labour not in the word and doctrine; of whom, and of

of whose several power, hath been spoken.

Assemblies are of four sorts. For either they are of particular kirks and congregations one or mo, or of a province, or of a whole nation, or of all and divers nations professing one Jesus Christ.

All the ecclesiastical assemblies have power to convene lawfully together, for treating of things concerning the kirk, and pertaining to their charge.

They have power to appoint times and places to that effect; and, at one meeting, to appoint the diet, time and place for another.

In all assemblies, a moderator should be chosen, by common consent of the whole brethren convened, who should propound matters, gather the votes, and cause good order to be kept in the assemblies.

Diligence should be taken, chiefly by the moderator, that only ecclesiastical things be handled in the assemblies; and that there be no meddling with any thing pertaining to the civil jurisdiction.

Every assembly hath power to send forth from them, of their own number, one or mo visitors, to see how all things be ruled in the bounds of their jurisdiction.

Visitation of mo kirks, is no ordinary office ecclesiastick, in the person of one man; neither may the name of a bishop be attributed to the visitor only, neither is it necessary to abide always in one man's person; but it is the part of the eldership to send out qualified persons to visit *proferata*.

The final end of assemblies is, *First*, To keep religion and doctrine in purity, without error and corruption. *Next*, To keep comeliness and good order in the kirk.

For this order's cause, they may make certain rules and constitutions, appertaining to the good behaviour of all the members of the kirk, in their vocation.

They have power also to abrogate and abolish all statutes and ordinances, concerning ecclesiastical matters, that are found noisome and unprofitable, and agree not with the time, or are abused by the people.

They have power to execute ecclesiastical discipline and punishment upon all transgressors, and proud contemners of the good order and policy of the kirk; and so the whole discipline is in their hands.

The first kind and sort of assemblies, altho' they be within parti-

particular congregations, yet they exerce the power and jurisdiction of the kirk with mutual consent, and therefore bear sometime the name of the kirk.

When we speak of the elders of the particular congregations, we mean not that every particular parish kirk can, or may have their own particular elderships, specially in landward; but we think three, four, mo or fewer particular kirks, may have one eldership, common to them all, to judge their ecclesiastical causes.

Yet this is meet, that some of the elders be chosen out of every particular congregation, to concur with the rest of their brethren in the common assembly, and to take up the declarations of offences within their own kirks, and bring them to the assembly.

This we gather out of the practice of the primitive kirk, where elders or colleges of seniors were constitute in cities and famous places.

The power of these particular elderships is, to use diligent labours in the bounds committed to their charge, that the kirks be kept in good order; to enquire diligently of naughty and unruly persons, and travel to bring them in the way again, either by admonition or threatning of God's judgments, or by correction.

It pertains to the eldership, to take heed, that the word of God be purely preached within their bounds, the sacraments rightly ministred, the discipline rightly maintained, and the ecclesiastical goods uncorruptly distributed.

It belongs to this kind of assembly, to cause the ordinances, made by the assemblies provincial, national, and general, to be kept, and put in execution.

To make constitutions, which concern τὸ πρίπον in the kirk, for the decent order of these particular kirks where they govern; providing they alter no rules made by the general or provincial assemblies; and that they make the provincial assemblies foreseen of these rules that they shall make, and abolish them that tend to hurt of the same.

It hath power to excommunicate the obstinate.

The power of election of them, who bear ecclesiastical charges, pertains to this kind of assembly, within their own bounds, being well erected, and constitute of many pastors, and elders of sufficient ability.

By the like reason, their deposition also pertains to this kind

kind of assembly; as of them that teach erroneous and corrupt doctrine; that be of scandalous life, and after admonitions desist not; that be given to schism, or rebellion against the kirk, manifest blasphemy, simony, corruption of bribes, falshood, perjury, whoredom, theft, drunkenness, fighting worthy of punishment by the law, usury, dancing, infamy, and all others, that deserve separation from the kirk.

These also, who are altogether found insufficient to execute their charge, should be deposed; whereof other kirks should be advertised, that they receive not the persons deposed.

Yet they ought not to be deposed, who, thro' age, sickness or other accidents, become unmeet to do their office; in which case, their honour should remain to them, their kirk should maintain them, and others ought to provide to do their office.

Provincial assemblies, we call lawful conventions of the pastors, doctors, and other elders of a province, gathered for the common affairs of the kirks thereof, which also may be called the conference of the kirk and brethren.

These assemblies are institute for weighty matters, to be handled by mutual consent, and assistance of the brethren within that province, as need requires.

This assembly hath power to handle, order, and redress all things, omitted or done amiss in the particular assemblies.

It hath power to depose the office-bearers of that province, for good and just causes deserving deprivation.

And generally, these assemblies have the whole power of the particular elderships, whereof they are collected.

The national assembly, which is general to us, is a lawful convention of the whole kirks of the realm or nation, where it is used and gathered, for the common affairs of the kirk, and may be called the general eldership of the whole kirks in the realm. None are subject to repair to this assembly to vote, but ecclesiastical persons, to such a number as shall be thought good by the same assembly, not excluding other persons that will repair to the same assembly, to propone, hear, and reason.

This assembly is instituted, that all things, either omitted, or done amiss in the provincial assemblies, may be redressed

dressed and handled; and things, generally serving for the good of the whole body of the kirk, within the realm, may be foreseen, treated, and set forth, to God's glory.

It should take care, that kirks be planted in places where they are not planted.

It should prescribe the rule, how the other two kinds of assemblies should proceed in all things.

This assembly should take heed, that the spiritual jurisdiction, and civil, be not confounded, to the hurt of the kirk; that the patrimony of the kirk be not consumed, nor abused: And generally concerning all weighty affairs, that concern the well and good order of the whole kirks of the realm, it ought to interpose authority thereto.

There is, besides these, another more general kind of assembly, which is of all nations, and all estates of persons within the kirk, representing the universal kirk of Christ, which may be called properly the general assembly, or general council of the whole kirk of God.

These assemblies were appointed and called together, specially, when any great schism or controversy in doctrine did arise in the kirk: And were convocate at command of godly emperors, being for the time, for avoiding of schisms within the universal kirk of God; which, because they pertain not to the particular estate of any realm, we cease further to speak of them.

C H A P. VIII.

Of the Deacons and their Office, the last ordinary Function in the Kirk.

THE word *Διάκονος* sometimes is largely taken, comprehending all them that bear office in the ministry, and spiritual function in the kirk.

But now, as we speak, it is taken only for them, unto whom the collection and distribution of the alms of the faithful, and ecclesiastical goods, doth belong.

The office of the deacons, so taken, is an ordinary and perpetual ecclesiastical function in the kirk of Christ.

Of what properties and duties he ought to be, that is called to this function, we remit it to the manifest scriptures.

The deacon ought to be called and elected, as the rest of the spiritual officers, of the which election was spoken before.

Their

Their office and power is to receive, and to distribute the whole ecclesiastical goods unto them, to whom they are appointed.

This they ought to do, according to the judgment and appointment of the presbyteries, or elderships (of the which the deacons are not members) that the patrimony of the kirk and poor be not converted to private mens uses, nor wrongfully distribute.

C H A P. IX.

Of the Patrimony of the Kirk, and Distribution thereof.

BY the patrimony of the kirk, we mean whatsoever thing hath been at any time before, or shall be in times coming given, or by consent or universal custom of countries, professing the Christian religion, applied to the public use and utility of the kirk.

So that under the patrimony we comprehend all things given, or to be given, to the kirk and service of God; as lands, buildings, possessions, annualrents, and all such like, wherewith the kirk is doted, either by donations, foundations, mortifications, or any other lawful titles, of kings, princes, or any persons inferior to them, together with the continual oblations of the faithful.

We comprehend also all such things, as by laws or custom, or use of countries, have been applied to the use and utility of the kirk; of the which sort are tithes, manse, glebes, and such like, which by common and municipal laws, and universal custom, are possessed by the kirk.

To take any of this patrimony by unlawful means, and convert it to the particular and profane use of any person, we hold it a detestable sacrilege before God.

The goods ecclesiastical ought to be collected and distributed by the deacons, as the word of God appoints, that they who bear office in the kirk be provided for, without care or solicitude.

In the apostolical kirk, the deacons were appointed to collect and distribute what sum soever was collected of the faithful, to distribute unto the necessity of the saints; so that none lacked among the faithful.

These collections were not only of that which was collected in manner of alms, as some suppose, but of other goods moveable and immovable, of lands and possessions,

the price thereof was brought to the feet of the apostles.

This office continued in the deacon's hands, who intrormitted with the whole goods of the kirk, ay and while the estate thereof was corrupted by antichrist, as the ancient canons bear witness.

The same canons make mention of a fourfold distribution of the patrimony of the kirk, whereof one part was applied to the pastor or bishop, for his sustentation and hospitality; another to the elders and deacons, and all the clergy; The third to the poor, sick persons and strangers; The fourth to the upholding of other affairs of the kirk, especially extraordinary.

We add hereto the schools and schoolmasters also, which ought and may be well sustained of the same goods, and are comprehended under the clergy. To whom we join also clerks of assemblies, as well particular as general. Syndicks, or procurators of the kirk-affairs, takers up of psalms, and such like other ordinary officers of the kirk so far as they are necessary.

C H A P. X.

Of the office of a Christian Magistrate, in the kirk.

ALTHOUGH all the members of the kirk be holden, every one in their vocation, and according thereto, to advance the kingdom of Jesus Christ, so far as lieth in their power; yet chiefly Christian princes, and other magistrates, are holden to do the same.

For they are called in the scripture, nourishers of the kirk; for so much as by them it is, or at least ought to be maintained, fostered, upholden, and defended against all that would procure the hurt thereof.

So it pertains to the office of a Christian magistrate, to assist and fortifie the godly proceedings of the kirk, in all behalfs; and namely, to see that the public estate and ministry thereof be maintained and sustained, as it appertains, according to God's word.

To see that the kirk be not invaded, nor hurt by false teachers, and hirelings; nor the rooms thereof occupied by dumb dogs, or idle bellies.

To assist and maintain the discipline of the kirk, and punish them civilly that will not obey the censure of the same, with-

without confounding always the one jurisdiction with the other.

To see that sufficient provision be made for the ministry, the schools, and the poor: And, if they have not sufficient to await upon their charges, to supply their indigence even with their own rents, if need require.

To hold hand as well to the saving of their persons from injury and open violence, as to their rents and possessions, that they be not defrauded, robbed, nor spoiled thereof.

Not to suffer the patrimony of the kirk to be applied to profane and unlawful uses, or to be devoured by idle bellies, and such as have no lawful function in the kirk, to the hurt of the ministry, schools, poor, and other godly uses, whereupon the same ought to be bestowed.

To make laws and constitutions, agreeable to God's word, for advancement of the kirk, and policy thereof, without usurping any thing that pertains not to the civil sword, but belongs to the offices that are merely ecclesiastical, as is the ministry of the word and sacraments, using ecclesiastical discipline, and the spiritual execution thereof, or any part of the power of the spiritual keys, which our master gave to the apostles, and to their true successors.

And altho' kings and princes that be godly, sometimes by their own authority, when the kirk is corrupted, and all things out of order, place ministers and restore the true service of the Lord, after the example of some godly kings of Judah, and divers godly emperors, and kings also, in the light of the New Testament; Yet, where the ministry of the kirk is once lawfully constitute, and they that are placed do their office faithfully, all godly princes and magistrates ought to hear and obey their voice, and reverence the majesty of the son of God speaking in them.

C H A P. XI.

Of the present abuses remaining in the Kirk, which we desire to be reformed.

AS it is the duty of the godly magistrate to maintain the present liberty, which God hath granted to the preaching of his word, and the true administration of the sacraments within this realm; so it is to provide, that all abuses which yet remain in the kirk be removed, and utterly taken away:

Therefore, *First*, The admission of men to papistical titles of benefices, such as serve not, nor have no function in the reformed kirk of Christ, as abbots, commendators, priors, prioresses, and other titles of abbacies, whose places are now for the most part, by the just judgment of God, demolished and purged of idolatry, is a plain abuse, and is not to receive the kingdom of Christ among us, but rather to refuse it.

Such like, that they that of old were called the Chapters and convents of abbeys, cathedral kirks, and like places, serve for nothing now but to set feus and tacks, if any thing be left of the kirk lands and tiends, in hurt and prejudice thereof, as daily experience teacheth; and therefore ought to be utterly abrogate and abolished.

Of the like nature are the deans, arch-deacons, chantors, subchantors, treasurers, chancellors, and others having the like titles flowing from the pope and canon law only, who have no place in the reformed kirk.

The kirks also which are united together, and joined by annexation to their benefices, ought to be separated and divided, and given to qualified ministers, as God's word craves.

Neither ought such abusers of the Kirk-patrimony to have vote in parliament, nor sit in council, under the name of the Kirk and Kirkmen, to the hurt and prejudice of the liberty thereof, and laws of the realm, made in favour of the reformed Kirk.

Much less is it lawful, that any person amongst these men should have five, sixteen, twenty or more Kirks, all having the charge of souls, and enjoy the patrimony thereof, either by admission of the prince, or of the Kirk, in this light of the evangel. For it is but a mockage, to crave reformation where such like have place.

And in so far as, in the order taken at *Leith* in the year of our Lord 1571, it appears that such may be admitted, being found qualified: either that pretended order is against all good order, or else it must be understood, not of them that be qualified in worldly affairs, or to serve in court; but of such as are qualified to teach God's word, having their lawful admission of the Kirk.

As to bishops, if the name *Episcopus* be properly taken, they are all one with the ministers, as before was declared.

For

For it is not a name of superiority and lordship, but of office and watching.

Yet, because in the corruption of the Kirk, this name (as others) hath been abused, and yet is likely to be, we cannot allow the fashion of these new-chosen bishops, neither of the chapters, that are electors of them to such an office as they are chosen unto.

True bishops should addict themselves to a particular flock, which sundry of them refuse; neither should they usurp lordship over their brethren, and over the inheritance of Christ, as these men do.

Pastors, in so far as they are pastors, have not the office of visitation of mo Kirks joined to the pastordship without it be given to them.

It is a corruption, that bishops should have further bounds to visit nor they may lawfully.

No man ought to have the office of visitation, but he that is lawfully chosen thereunto.

The elderships, being well established, have power to send out visitors one or mo, with commission to visit the bounds within their eldership; and likewise, after account taken of them, either continue them, or remove them from time to time, to the which elderships they should be always subject.

The civil jurisdiction, in the person of a pastor, is a corruption. It agreeth not with the word of God, that bishops should be pastors of pastors, pastors of many flocks, and yet without a certain flock, and without ordinary teaching.

It agreeth not with the scriptures, that they should be excoemed from the correction of their brethren, and discipline of the particular elderships of the Kirk where they shall serve, neither that they usurp the office of visitation of other Kirks, nor any other function beside other ministers, but so far as shall be committed to them by the Kirk.

Wherefore we desire the bishops that now are, either to agree to that order that God's word requires in them, as the general Kirk will prescribe unto them, not passing their bounds either in ecclesiastical or civil affairs, or else to be deposed from all function in the Kirk.

We deny not, in the mean time, but ministers may and should assist their princees, when they are required, in all things agreeable to the word, whether it be in council or

parliament, or otherwise; providing always they neither neglect their own charges, nor, thro' flattery of princes, hurt the public estate of the Kirk.

But generally we say, No person, under whatsoever title of the Kirk, and specially the abused titles of papistry, of prelates, convents, and chapters, ought to attempt any act in the Kirk's name, either in council or parliament, or out of council, having no commission of the reformed Kirk within this realm.

And by act of parliament it is provided, that the papistical Kirk and jurisdiction should have no place within the same, and no bishop nor other prelate, in times coming, should use any jurisdiction flowing from his authority.

And again, that no other ecclesiastical jurisdiction should be acknowledged within this realm, but that which is and shall be in the reformed Kirk, and flowing therefrom.

So we esteem holding of chapters in a papistical manner, either in cathedral Kirks, abbeys, colleges, or other conventual places, usurping the name and authority of the Kirk, to hurt the patrimony thereof, or use any other act to the prejudice of the same, since the year of our Lord 1560, to be an abuse and corruption, contrary to the liberty of the true Kirk, and laws of the realm; and therefore ought to be annuled, reduced, and, in times coming, utterly discharged.

The dependencies also of the papistical jurisdiction are to be abolished; of the which sort is the mixed jurisdiction of the commissars, in so far as they meddle with ecclesiastical matters, and have no commission of the Kirk thereto, but were elected in time of our sovereign's mother, when things were out of order. It is an absurd thing, that several of them having no function of the Kirk, should be judges to ministers, and depose them from their places. Therefore they either would be discharged to meddle with ecclesiastical matters; or it would be limited to them in what matters they might be judges, and not hurt the liberty of the Kirk.

They also that formerly were of the ecclesiastical estate in the Pope's Kirk, or that are admitted of new to the papistical titles, and now are tolerate by the laws of the realm to possess the two part of their ecclesiastical rents, ought not to have any further liberty, but to intromit with the
 porti-

portion assigned and granted to them for their lifestimes, and not under the abused titles which they had, to dispoſe the Kirk-rent, ſet tacks and feus thereof at their pleaſure, to the great hurt of the Kirk, and poor labourers that dwell upon the Kirk-lands, contrary to all good conſcience and order.

C H A P. XII.

Certain ſpecial heads of Reformation, which we crave.

WHatſoever hath been ſpoken of the offices of the kirk, of the ſeveral power of the office-bearers, of their conjunct power alſo, and laſtly of the patrimony of the kirk, we underſtand it to be the right reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is moſt agreeable to the word.

But, becauſe ſomething would be touched in particular, concerning the eſtate of the country, and that which we principally ſeek to be reformed in the ſame, we have collected them in theſe heads following.

Seeing the whole country is divided into provinces, and theſe provinces again are divided into pariſhes, as well in landward as in towns; in every pariſh and reaſonable congregation, there would be placed one or mo paſtors to feed the flock; and no paſtor or miniſter always to be burdened with the particular charge of mo kirks or flocks than one alone.

And, becauſe it would be thought hard to find out paſtors or miniſters to all the pariſh kirks of the realm, as well in landward as in towns; we think, by the advice of ſuch as commiſſion may be given to by the kirk and prince, pariſhes in landward, or ſmall-villages, may be joined, two or three, or more in ſome places together, and the principal and moſt commodious kirks to ſtand, and be repaired ſufficiently, and qualified miniſters placed thereat; and the other kirks, which are not found neceſſary, may be ſuffered to decay, their kirk-yards always being kept for burial-places; and in ſome places, where need requires, a pariſh, where the congregation is over-great for one kirk, may be divided in two or mo.

Doctors would be appointed in Universities, Colleges, and in other places needful, and ſufficiently provided for, to open up the meaning of the ſcriptures, and to have the charge of ſchools, and teach the rudiments of religion.

As for elders, there would be some to be censurers of the manners of the people, one or mo in every congregation, but not an assembly of elders in every particular kirk, but only in towns and famous places, where resort of men of judgment and ability, to that effect, may be had, where the elders of the particular kirks about, may convene together, and have common eldership, and assembly place among them, to treat of all things that concern the congregations of which they have the oversight.

And, as there ought to be men appointed to unite and divide the parishes, as necessity and commodity requires; so there would be appointed by the general kirk, with assent of the prince, such men as fear God, and know the estate of the countries, that were able to nominate and design the places where the particular elderships should convene, taking consideration of the dioceses as they were divided of old, and of the estate of the countries and provinces of the realm.

Likewise, concerning provincial and synodal assemblies, consideration were easy to be taken; how many, and in what places they were to be holden, and how oft they should convene, ought to be referred to the liberty of the general kirk, and order to be appointed therein.

The national assemblies of this country, commonly called the general assemblies, ought always to be retained in their own liberty, and to have their own place; with power to the kirk to appoint times and places convenient for the same; and all men, as well magistrates as inferiours, to be subject to the judgment of the same, in ecclesiastical causes without any reclamation or appealation to any judge, civil or ecclesiastical within the realm.

The liberty of the election of persons called to the ecclesiastical functions, and observed without interruption, so long as the kirk was not corrupted by Antichrist, we desire to be restored and retained within this realm: So that none be intruded upon any congregation, either by the prince, or any inferior person, without lawful election, and the assent of the people over whom the person is placed: as the practice of the apostolical and primitive kirk, and good order crave.

And because this order, which God's word craves, cannot stand with patronages and presentations to benefices used in the pope's kirk, we desire all them that truly fear
God,

God, earnestly to consider that forasmuch as the names of patronages and benefices, together with the effect thereof, have flowed from the pope, and corruption of the canon law only, in so far as thereby any person was intruded or placed over kirks, having *curam animarum*; And for as-much as that manner of proceeding hath no ground in the word of God, but is contrary to the same, and to the said liberty of election, they ought not now to have place in this light of reformation: And therefore, whosoever will embrace God's word, and desire the kingdom of his Son Christ Jesus to be advanced, they will also embrace and receive that policy and order, which the word of God, and upright estate of his kirk, crave; otherwise it is in vain that they have professed the same.

Notwithstanding, as concerning other patronages of benefices, that have not *curam animarum*, as they speak, such as are chaplainries, prebendaries, founded upon temporal lands, annualls, and such like, may be reserved unto the ancient patrons, to dispose hereupon, when they vaik, to scholars and bursars, as they are required by act of parliament.

As for the kirks-rent in general, we desire that order be admitted and maintained amongst us, that may stand with the sincerity of God's word, and practice of the kirk of Christ.

To wit, That, as was before spoken, The whole rent and patrimony of the kirk, excepting the small patronages before-mentioned, may be divided in four portions; One thereof to be assigned to the pastor for his entertainment and hospitality; Another to the elders, deacons, and other officers of the kirk, such as clerks of assemblies, takers up of the psalms, bedels and keepers of the kirk, so far as is necessary, joining with them also the doctors and schools, to help the ancient foundations, where need requires: The third portion to be bestowed upon poor members of the faithful, and on hospitals: The fourth for reparation of the kirks, and other extraordinary charges, as are profitable for the kirk; and also for the common wealth, if need require.

We desire therefore the ecclesiastical goods to be uplifted, and distributed faithfully to whom they appertain; and that by the ministry of the deacons, to whose office properly the collection and distribution thereof belongs; that the

the poor may be answered of their portion thereof, and they of the ministry live without care and solicitude; as also, the rest of the treasure of the kirk may be reserved, and bestowed to their right uses.

If these deacons be elected with such qualities as God's word craves to be in them, there is no fear that they shall abuse themselves in their office, as the proafne collectors did before.

Yet, because this vocation appeareth to many to be dangerous, let them be obliged, as they were of old, to give a yearly account to the pastors and eldership; and, if the kirk and prince think expedient, let cautioners be obliged for their fidelity, that the kirk-rents nowise be dilapidate.

And, to the effect this order may take place, it is to be provided, that all other intromitters with the kirk-rent, collectors general or special, whether it be by appointment of the prince, or otherwise, may be denuded of further intromission therewith, and suffer the kirk-rents, in time coming to be wholly intromitted with by the ministry of the deacons, and distribute to the use before mentioned.

And also, to the effect that the ecclesiastical rents may suffice to these uses for the which they are to be appointed, we think it necessary to be desired, that all alienations, setting of feus, or tacks of the rents of the kirk, as well lands as tiends, in hurt and diminution of the old rentals, be reduced and annulled, and the patrimony of the kirk restored to the former old liberty.

And likewise, that in times coming the tiends be set to none but to the labourers of the ground, or else not set at all; as was agreed upon, and subscribed by the nobility before.

C H A P. XIII.

The utility that shall flow from this reformation to all estates.

SEeing the end of this spiritual government and policy, whereof we speak, is, that God may be glorified, the kingdom of Jesus Christ advanced, and all, who are of his mystical body, may live peaceably in conscience; Therefore we dare boldly affirm, that all those who have true respect to these ends, will even for conscience cause, gladly agree and conform themselves to this order, and advance the same, so far as lieth in them, that their conscience being set at rest, they may be replenished with spiritual gladness
in

in giving full obedience to that which God's word, and the testimony of their own conscience, do crave; and in refusing all corruption contrary to the same.

Next, We shall become an example and pattern of good and godly order to other nations, countries and kirks, professing the same religion with us: That as they have glorified God, in our continuing in the sincerity of the word hitherto, without any errors (praise to his name :) So they may have the like occasion in our conversation, when as we conform ourselves to that discipline, policy and good order, which the same word, and purity of reformation crave at our hands. Otherwise that fearful sentence may be justly said to us, *The servant knowing the will of his master, and not doing it, &c.*

Moreover, if we have any pity or respect to the poor members of Jesus Christ who so greatly increase and multiply amongst us, we will not suffer them to be longer defrauded of that part of the patrimony of the Kirk, which justly belongs unto them: And by this order, if it be duly put to execution, the burden of them shall be taken off us, to our great comfort; the streets shall be cleansed of the cryings and murmurings of them, so as we shall no more be any scandal to other nations, as we have hitherto been, for not taking order with the poor amongst us, and causing the word which we profess to be evil spoken of, giving occasion of slander to the enemies, and offending the consciences of the simple and godly.

Besides this, it shall be a great ease and commodity to the whole common people, it relieving them of the building and upholding their Kirks, in building of bridges and other like public works; to the labourers of the ground, in payment of their tiends; and shortly in all these things whereunto they have been hitherto rigorously handled by them that were falsely called Kirk-men, their tacksmen, factors, chamberlains and extortioners.

Finally, To the king's majesty, and commonwealth of the country, this profit shall redound, that the other affairs of the Kirk being sufficiently provided, according to the distribution, of the which hath been spoken, the superplus, being collected in the treasure of the Kirk, may be profitably employed, and liberally bestowed upon the extraordinary support of the affairs of the prince and commonwealth;
and

and especially of that part, which is appointed for reparation of Kirks.

So to conclude, all being willing to apply themselves to this order, the people suffering themselves to be ruled according thereto; the prince and magistrates not being excoemed, and they that are placed in the ecclesiastical estate rightly ruling and governing; God shall be glorified, the Kirk edified, and the bounds thereof enlarged; Christ Jesus and his kingdom set up; Satan and his kingdom subverted: and God shall dwell in the midst of us, to our comfort, thro' Jesus Christ; who, together with the Father and the Holy Ghost, abides blessed in all eternity, *Amen.*

Assembly at Edinburgh, 4 August 1590. Sess. 10.

FOR as much as it is certain, that the word of God cannot be kept in its own sincerity, without the holy discipline be had in observance; It is therefore by common consent of the whole brethren, and commissioners present, concluded, That whosoever hath borne office in the ministry of the Kirk within this realm, or that presently bears, or shall hereafter bear office herein, shall be charged by every particular presbytery where their residence is, to subscribe the heads of discipline of the Kirk of this realm, at length set down and allowed by act of the whole assembly, in the book of policy, which is registrate in the assembly books; and namely, the heads, controverted by enemies of the discipline of the reformed Kirk of this realm, betwixt and the next synodal assemblies of the provinces, under the pain of excommunication, to be executed against the non-subscribers; and the presbyteries which shall be found remiss or negligent herein, to receive public rebuke of the whole assembly: And to the effect the said discipline may be known, as it ought to be, to the whole brethren, it is ordained, that the moderator of each presbytery shall receive from the clerk of the assembly, a copy of the said book under his subscription, upon the expences of the presbytery, betwixt and the first day of *September* next to come, under the pain to be openly accused in the face of the whole assembly.

F I N I S.

Assembly at Edinburgh, August 3, 1648. Sess. 26.

XLIII. *Act for censuring Ministers for their silence,
and not speaking to the Corruptions of the Time.*

TH E general assembly taking into their serious consideration the great scandals which have lately increased, partly thro' some ministers their reserving and not declaring of themselves against the prevalent sins of the times; partly thro' the spite, malignity and insolency of others, against such ministers as have faithfully and freely reproved the sins of the times, without respect of persons; do therefore, for preventing and removing such scandals hereafter, appoint and ordain, that every minister do, by the word of wisdom, apply his doctrine faithfully against the public sins and corruptions of these times, and particularly against the sins and scandals in that congregation wherein he lives, according to the act of the general assembly 1596, revived by the assembly at *Glasgow* 1638, appointing, That such as shall be found not applying their doctrine to corruptions, which is the pastoral gift; cold, and wanting of spiritual zeal; flatterers, and dissembling of public sins, and especially of great personages in their congregations; That all such persons be censured according to the degree of their faults, and, continuing therein, be deprived; And, according to the act of the general assembly 1646, *Sess. 20.* That, beside all other scandals, silence, or ambiguous speaking in the public cause, much more detracting and disaffecting speeches, be seasonably censured: As therefore the errors and exorbitancies of sectaries in *England* are not to be passed in silence, but plain warning to be given of the danger of so near a contagion, that people may beware of it; and such as neglect this duty, to be censured by their presbyteries: So it is thought fit, and appointed by the assembly, conform to the foresaid acts, That the main current of applications in sermons may run along against the evils that prevail at home, and namely, against the contempt of the word, against all profaneness, against the present defection from the league and covenant, against the unlawful engagement in war, against the unlawful band and declaration of the date of the 10th of *June*, ordained to be subscribed by all the subjects, and other unjust decrees established by law; against the plots and practices

tices of malignants, and against the principles and tenets of *Erasianism*, which spread among divers in this kingdom; for the better confutation whereof, it is hereby recommended to the ministry, to study that point of controversy well, that they may be the more able to stop the mouths of gainfayers. It is also hereby recommended to the several presbyteries and provincial synods, that they make special enquiry and trial concerning all the ministry in their bounds; and if any be found too sparing, general, or ambiguous in the foresaid applications and reproofs, that they be sharply rebuked, dealt with, and warned to amend, under the pain of suspension from their ministry; and, if after such warning given they amend not, that such be suspended by presbyteries, and in case of their negligence by the synods, till the next general assembly; but if there be any, who do neglect and omit such applications and reproofs, and continue in such negligence, after admonition and dealing with them, they are to be cited; and, after due trial of the offence, to be deposed, for being pleasers of men rather than servants of Christ, For giving themselves to a detestable indifferency or neutrality in the cause of God, and for defrauding the souls of the people; yea, for being highly guilty of the blood of souls, in not giving them warning: Much more are such ministers to be censured with deposition from their ministry, who preach for the lawfulness, or pray for the success of the present unlawful engagement, or that go along with the army themselves, or who subscribe any bands, or take any oaths, not approved by the general assembly or their commissioners; or, by their counsel, countenance or approbation, make themselves accessory to the taking of such bands and oaths by others. It is to be understood, that if any minister preach in defence of, or pray for success to the sectaries in *England*, he is likewise to be censured by deposition. And this we add as a general rule to be observed on both hands, but not as if we had found any of the ministry of this kingdom to be favourers of the sectaries in *England*.

And in case any minister, for his freedom in preaching and faithful discharge of his conscience, shall be, in the face of the congregation, or elsewhere, upbraided, railed at, mocked, or threatened; or if any injury or violence be done to his person, or any stop and disturbance made to him, in the exercise of his ministerial calling: The presbytery of the bounds shall forthwith enter in process with the offender, and whoever he be, charge him to satisfy the discipline of the kirk, by public repentance; which, if any do not, or refuse to do, that then the presbytery proceed to excommunication against him; in all which, presbyteries and synods are to give an account of their diligence. And the assembly appoints this act to be intimate in the several congregations of this kirk.

E I N I S.